INIVNCCI-

ons geuē by the moste ex-
cellent p̄ince, Edward the
sixte, by the grace of God,
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and Irelande: defendo̅r of
the Faythe, and in earthe
vnder Chr̄ist, of the chur-
che of Englande and of
Irelande, the sup̄eme
hedde: To all and
singuler his lo-
uyng subiec-
tes, aswell
of the
Clergie, as of the
Laitie.

¶ Iniunctiõs geuen by the moste excellent Prince, Edward the. VI. by the grace of GOD, kyng of England, Fraunce, and Ireland: defendor of the fayth: and in earth vnder Christ, of the Churche of Englande and of Irelande, the supreme heade: to all and synguler hys louyng subiectes, aswell of the Clergie, as of the Laitye.

THE kynges moste Royal Maiestie, by the aduise of his most dere vncle, the duke of Somerset, Lorde Protector of all hys Realmes, Dominions, and subiectes, and Gouernor of his most Roial persone, and the residewe of hys moste honorable counsail, intendyng thaduauncemẽt of the true honor of almighty God, the suppression of Idolatrye, and Superstitiõ, throughout all hys Realmes and Dominiõs, and to plant true Religion, to the extirpatiõ of all Hipocresy, enormities, and abuses, as to his duety apperteineth: Doth minister vnto his louyng subiectes, these Godly Iniunctiõs, hereafter folowig: Whereof, parte were geuẽ vnto theim heretofore, by aucthoritie of hys most derely beloued father, Kyng Henry the eighte, of moste famous memorie, & parte are nowe ministered and geuen by hys Maiestie. All which Iniunctions, his highnes willeth and cõmaũdeth his saied louing subiectes, by his supreme aucthoritie, obediently to receyue, and truely to obserue and kepe, euery mã in their offices, de-

grees, and states, as they will auoyde hys displeasure, and the paynes in thesame Iniuncci-ons hereafter expressed.

THE first is, that all Deanes, Archedeacõs, Persones, Uicars, and other Ecclesiastical persones, shal faithfully kepe and obserue, and as far as in thẽ may lye, shall cause to be obserued & kept of other, all and singuler lawes & statutes, made aswel for the abolishyng and extirpacõ of the bishop of Rome, his pretensed and vsurped power and iurisdiccion, as for ỹ establishemẽt and confirmacion of the kyngs auctho-ritie, iurisdiccion, & supremacie of the church of England & Ireland. And furthermore, al eccle-siasticall persones, hauyng cure of soule, shal to the vttermoste of theyr wit, knowledge, & learnyng, purely, syncerely, & without any coloure or dissimulacion, declare, manifest, and opẽ. iiij. tymes euery yere at the least, in their Sermõs, and other collacions, that the Bishop of Romes vsurped power & iurisdiccion, hauyng no estab-lishement nor groũd by the lawe of God, was of moste iust causes, taken awaye & abolished, and that therfore, no maner of obedience or sub-iection, within his Realmes and dominions, is dewe vnto hym. And that the kynges power, within hys Realmes and Dominions, is the highest power vnder GOD; to whom al men, within thesame Realmes and Dominions, by Godes lawes, owe moste loyaltie and obedience, afore and aboue all other powers and potenta-

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tes in earth.

BESIDES this, to the intent that all Superstition & Hypocrisy, crept into diuerse mennes hartes, may banish away: they shal not set furthe or extolle any Images, Relíques, or miracles, for any superstition, or lucre, nor allure the people by any inticementes, to the worshyping of any image of any saincte or ymage: but repeting the same, they shal teache, that all goodnesse, healthe and grace, ought to be both asked & loked for, only of God, as of the verye author and geuer of the same, and of none other.

ITEM, that they, the persons aboue rehersed, shal make or cause to bee made in theyr Churches, and euery other Cure they haue, one Sermō, euery quarter of the yere at the least, wherin they shall purely and sincerely, declare the woorde of GOD: and in the same, exhorte theyr hearers to the workes of faythe, Mercye, and Charitie, specially prescribed and commaūded in scripture, and that woorkes deuised by mannes phantasies, besides scripture: as wāderīg to pilgrimages, offeryng of money, cādelles or tapers, to Reliques, or Images, or kissing and lickyng of the same, prayng vpon Beades, or such like superstition, haue not only no promise of reward in scripture, for doyng of thē: but cōtrariwyse, great threates & maledictiōs of god, for that they bee thynges, tendyng to Idolatry and superstictiō, which, of al other offences, god almighty doth most detest and abhorre, for that

theſame diminiſhe moſte hys honor and glory.

3 ITEM, that ſuche Images, as they knowe in any of theyr Curcs, to bee, or haue been ſo abuſed with pilgrimage or offringes, of any thyng made thereunto, or ſhalbee hereafter cenſed vnto, they (and none other priuate perſones) ſhall for the aduoyding of that moſte deteſtable offence of Idolatrye, furthewith take doune, or cauſe to be taken doune, and deſtroye theſame, and ſhall ſuffre from hencefurthe, no Torches, nor candelles, Tapers or Images of waxe, to be ſette afore any Image or picture, but onelye twoo lightes vpon the high aulter, before the Sacrament, whiche, for the ſignification, that Chriſte is the very true light of the worlde, thei ſhall ſuffre to remain ſtyll: admoniſhyng theyr pariſhioners, that Images ſerue for no other purpoſe, but to bee a remembraunce, whereby, men maye be admoniſhed, of the holy lyfes and conuerſacion of them, that theſayd Images do repreſent: whiche Images, if thei doo abuſe for any other intent, they commit Idolatrye in theſame, to the greate daunger of their ſoules.

4 ITEM, that euery holy daye throughout the yere, when they haue no Sermon, they ſhal immediatly after the Goſpel, openly and plainly, recite to their paryſhyoners in the pulpit: The Pater noſter, the Credo, and the tenne Commaũdementes in Engliſhe, to the intent the people maye learne theſame by harte: exhortyng al parentes and houſholders, to teache theyr childrẽ and

and seruaũtes thesame, as they are bound by the lawe of God, and in conscience to do.

ITEM, that they shall charge fathers and Mothers, Masters and gouernors, to bestowe theyr children and seruauntes, euen from theyr childhode, either to learnyng, or to some honest exercise, occupation or husbandrie: Exhortyng and counsailyng, & by all the wayes and meanes they maye, aswell in theyr Sermons & collacions, as otherwayes, perswadyng theyr said Fathers and Mothers, maisters, and other Gouernors, diligentely to prouide and forsee, that the youth bee in no maner of wyse, brought vp in idlenes, least at any time afterward, for lacke of some craft, occupaciõ, or other honest meane to lyue by, they be driue to fal to beggyng, stealyng, or some other vnthriftienesse: For asmuch as we may daily se, through slothe and idlenes, diuerse valeaunt men fall, some to beggyng, & some to theefte & murder, whiche after brought to calamitie and miserie, doo blame their parẽtes, frendes and gouernors, whiche suffered them, to be brought vp so idely in theyr youth, where, if thei had bene wel brought vp, in good learnyng, some occupaciõ, or crafte, they would (beeyng rulers of their awne houlholde) haue profited aswell theselfes, as diuerse other persones, to the greate commoditie and ornament of the common wealthe.

ALSO, that the sayed persones, Vicars, and other Curates, shal diligently prouide, that the Sacramentes

Sacramẽtes, be duely and reuerently minis-
tred in their parishes. And if at any tyme it hap-
pen, theim in any of the cases expressed in the
statutes of this Realme, or of special licẽce ge-
uen by the kynges Maiestie, to be absent from
theyr benefices, they shall leaue their Cure, not
to a rude & vnlearned person, but to an honeste
well learned and experte Curate, that can by
his habilitie, teache the rude and vnlearned, of
their cure, hollesome doctryne, & reduce theim
to the right way, that do erre, whiche wyll also
execute theise Iniunccions, and doo their duety
otherwyse, as they are bounde to doo in euerye
behalfe, & accordingly maye and wyll profite
their cure, no lesse with good exãple of liuyng,
then with the declaracion of the worde of God,
or els their lacke and default, shalbee imputed
vnto them, who shall straightly aunswere for
theisame, if they do otherwyse. And alwayes let
theim see, that neither they nor theyr Curates
doo seke more theyr awne profite, promocion,
or aduauntage, then ỹ profit of the soules, that
they haue vnder theyr Cure, or ỹ glory of God.

ALSO, that they shall prouide, within three
monethes, nexte after this visitacion, one boke
of the whole Bible, of ỹ largest volume in En-
glish. And within one twelfe monethes, next af-
ter the saied visitacion, the Paraphrasis of Er-
asmus also in Englishe vpon the Gospelles, &
theisame sette vp in some cõuenient place, with-
in the sayed Churche, that they haue cure of,
whereas

whereas their Parishioners vsed commonly resort vnto the same, and reade the same. The charges of which bookes shalbe reasonably borne, betweene the persone or appropriatary, and the parishioners aforesaid: that is to saie, the one halfe by the parsone or propietary, and the other halfe by the Parishioners. And thei shall discourage no man (authorised and licenced thereto) from the reading of any parte of the Bible, either in Latyne or in English. But shall rather conforme and exhorte euery persone to reade the same, as the very liuely woorde of God, and the speciall foode of mannes soule, that all persones are bounde to embrace, beleue, and folow, if they loke to be saued: Wherby they maye the better knowe their dueties to God, to their souereigne lorde the kyng, and their neighbor: euer gentilly and charitably exhortyng theim, and in his Maiesties name, straightly charging and commaunding them, that in the readyng thereof, no man to reason or contende, but quietly to heare the reader.

ALSO, the sayed Ecclesiasticall persones, shall in no wise, at any vnlawfull tyme, or for any other cause, then for their honest necessitie, haunte or resorte to any Tauernes or Alehouses. And after their Dynner and Supper, they shall not geue themselues to bowlyng or riot, spending their tyme idelye, by day or by night, at Dise, Cardes, or Tables playing, or any o-

ther vnlawful game: but at all tymes, (as they shall haue leasure) they shall heare and reade somewhat of holy Scripture, or shall occuppe them selfes with some other honest exercise, and that they alwaies doo the thynges, whiche appertein to honestie, with endeuor to profite the common weale, hauyng alwayes in mynd, that they ought to excell all other, in puritie of lyfe, and should bee example to the people, to liue well and Christianly.

9 ITEM, that they shall in confessions euery Lente, examine euery persone, that commeth to confession to them, whether they can recite the Articles of their faithe, the Pater noster, and the Tenne Commaundementes in English, and heare them sate thesame particularly, wherein if they bee not perfyte, they shall declare them, that euery Christian persone, ought to knowe thesated thinges, before thei should receiue the blessed Sacrament of the Aulter, and monishe them to learne thesated necessary thinges more perfectely, or els they oughte not to presume to come to Gods bourde, without perfect knowledge and will to obserue thesame: And if they doo, it is to the greate perill of their soules, and also to the worldely rebuke, that thei might incurre hereafter by thesame.

10 ALSO, that they shall admit no manne to preache, within any their Cures, but suche as shall appere vnto them, to be sufficiently licenced thereunto, by the Kynges Maiestie, the Lorde

Lorde Protectors grace, the Archebyshoppe of Canterbury, the Archebyshoppe of Yorke in his Prouince, or the bishoppe of the Diocesse: and suche as shalbe so incoured, thei shall gladly receyue, to declare the woorde of God, without any resistence, or contradiction.

ALSO, if they haue heretofore declared to their parishioners any thyng, to the extollyng, or settyng furthe of Pilgrimages, Reliques, or Images, or lightyng of Candelles, kissyng, knelyng, deckyng of thesame Images, or any suche Superstition, they shall now openly, before thesame, recante, and reproue thesame: shewyng them (as the truthe is) that they did thesame vpon no ground of scripture, but were led and seduced by a commō error and abuse, crept into the Churche, through thesufferaunce and auarice of suche, as felt profite by thesame. 11

ALSO, if they doo, or shall knowe any man within their parishe, or els where, that is a letter of the woorde of GOD, to be redde in Englishe, or syncerely preached, or of the execucō of these the Kynges Maiesties Iniunctions, or a fautor of the bishoppe of Romes pretensed power, now by the lawes of this Realme, iustly reiected, extirped, and taken awaie vtterly, thei shall detecte, and presente thesame, to the Kyng or his counsaill, or to the Iustice of peace next adioynyng. 12

ALSO, that the persone, Vicar, or Curate, and Parishioners of euery Parishe, within 13

this Realme, shal in their Churches and Chapelles, kepe one boke or Register, wherein they shall write the date and yeer, of euery wedding Christening, and Burriall, made within their Parysshe for their tyme, and so euery man succeding theim likewyse: and also therein shall write euery persons name, that shalbe so wedded, Christened, or Buried. And for the sake keping of the same boke, the parisshe shalbe bound to prouide of their common charges, one sure Cofer, with twoo lockes and keyes, whereof, the one to remayne with the Persone, Vicar, or Curate, and the other with the Wardeynes of euery parisshe Churche or Chapel, wherein the saied boke shalbe layed vp: Which booke they shal euery Sonday take furth, and in the presence of the saied Wardeynes, or one of theim, write a record in the same, all the Weddynges, Christenynges and burialles, made the whole weke before, and that doen, to laie vp the boke in the saied cofer, as afore. And for euery tyme, that the same shalbee omitted, the partie that shalbe in the faulte thereof, shal forfaict to the sayd Churche .iij. s. iiij. d. to be employed to the poore mennes boxe of that parysshe.

14 FVRTHERMORE, bicause the goodes of the church, are called the goodes of the poore, and at these dayes, nothyng is lesse seen, then the poore to be susteyned with the same: al persones, vicars, pencionaries, prebendaries, and other benefited men, within this Deanery, not beyng

beyng reſidēt vpon their benefices, which may diſpēde yerely .xx. l. or aboue, either within this Deanery, or els where, ſhall diſtribute hereafter, emōg their poore pariſhioners, or other inhabitauntes there, in the preſence of the Churche wardeynes, or ſome other honeſt men of the pariſhe, the fourthe parte of the fruites and reuenues of their ſaied benefices, leaſte they bee worthely noted of ingratitude, whiche reſeruyng ſo many partes to theim ſelfes, cannot vouchesafe to impart the fourthe portion therof, emōg the poore people of that pariſhe, that is ſo fruitfull and profitable vnto them.

AND to the intent, that learned men maye hereafter ſpryng the more, for the execucion of the premiſſes, euery Perſon, Vicar, Clearke, or beneficed man, within this Deanery, hauyng yerely to diſpende in benefices, and other promocions of the Churche, an. C. poundes, ſhall geue competēte exhibicion to one ſcholar: and for aſmany hundred poundes more, as he maie diſpende, to ſo many ſcholars more, ſhall geue lyke exhibicion, in the vniuerſitie of Oxforde, or Cambridge, or ſome Grammer ſchole, whiche after they haue profited in good learnyng, maie bee parteners of their patrones cure and charge, aſwel in preaching, as otherwiſe in the execucion of their offices, or maie (when neede ſhalbee) otherwyſe profite the common weale, with their counſaill and wiſedome. 15

ALSO, that all proprietaries, Perſones, Vicars, 16

Uicars, and Clearkes, hauyng churches, chapelles or Mansions within this Deanery, shal bestowe yerely hereafter, vpon thesame Mansions or Chauncelles of their churches, beyng in decaye, the fifth parte of that their benefices tyll they bee fully repaired: and thesame so repaired, shall alwaies kepe and mayntayne in good estate.

17 ALSO, that thesaied persones, Uicars, and Clearkes, shall once euery quarter of the yere, reade these Iniunctions geuen vnto theim, openly and deliberately, before all their Parishioners, to the intent, that bothe thei maie bee the better admonished of their ductie, and their saied Parishioners the more moued, to folowe thesame for their parte.

18 ALSO, for asmuche, as by a lawe established, euery man is bounde to paie his Tithes, no man shall by coloure of duetie omitted by their Curates, deteigne their tithes, and so redubbe and requite, one wrong with another, or bee his awne Iudge, but shall truely paie thesame, as he hath been accustomed to their persons, Uicars & Curates, without any restraint or diminucion. And suche lacke and defaulte, as they can iustly fynde in their Persones and curates, to call for reformacion therof, at their Ordinaries and other superiors handes, who, vpon complainte, and dewe proofe thereof, shall reforme thesame accordingly.

19 ALSO, that no Persone shall from henseforth,

furth, altre or chaunge the ordre and maner of any Fastyng daye that is commaunded, nor of cõmon prayer or diuine seruice, otherwise then is specifyed in these Iniunctions, vntill suche tyme, as the same shalbe otherwise ordered, and transposed by the Kynges auctoritie.

ALSO, that euery Persone, Vicar, Curate, 20
Chauntery priest, and stipendary, beyng vnder the degre of bachilar of diuinitie, shall prouide and haue of his awne, within three monethes after this visitacion, the newe Testamẽt, bothe in Latyne and in Englishe, with Paraphrasis vpõ the same of Erasmus, and diligently study the same, conferring the one with the other. And the bishoppes, and other Ordinaries by theim selfes, or their officers, in their Synodes & visitacions, shall examine the said Ecclesiastical persones, howe they haue profited in the studie of holy scripture.

ALSO, in the tyme of high Masse, within 21
euery Churche, he that saieth or syngeth the same, shall reade, or cause to be redde, the Epistle and Gospell of that Masse, in Englishe, and not in Latine, in the pulpit, or in suche conuenient place, as the people maye heare the same. And also euery Sundaye and holy daye, they shall plainley and distinctely, reade, or cause to be redde, one Chapiter of the new Testamente in Englishe, in the said place, at Matyns, immediatly after the Lessons: and at Euensong, after Magnificat, one Chapiter of the Olde Testament

ſtament. And to the intēt the premiſſes may be moze conuenientlye dooen: the Kynges Maieſties pleaſure is, that when. ix. leſſons ſhoulde bee redde in the Churche, three of theim ſhalbe omitted, and lefte oute with their Reſpondes: And at Euenſong tyme, the Reſpōdes with all the memozies, ſhalbe left of, foz that purpoſe.

22 ALSO, becauſe thoſe perſones, whiche bee ſicke, and in peril of death, bee oftentymes put in diſpaire, by the craft and ſubtilitie of the deuill, who is then moſte buſy, and ſpecially with theim, that lacke the knowledge, ſure perſwaſion, and ſtedfaſt belief, that thei maie be made partakers of the greate and infinite mercye, whiche almightie GOD, of his moſte bountifull goodneſſe, and meere liberalitie, withoute oure deſeruyng, hath offered frely to all perſones, that put their full truſte and confidence in hym: Therefoze, that this dampnable vice of diſpaire, maye bee clerely taken awaye, and firme beleif, and ſtedfaſt hope, ſurely cōceyued of all their pariſhioners, beyng in any daunger, thei ſhal learne, and haue alwayes in a redineſſe, ſuch comfoztable places and ſentences of ſcripture, as do ſet furthe the mercye, benefites and goodneſſe of almightie God, towardes all penitent, and beleuyng perſones, that thei maie at all tymes, (when neceſſitie ſhal require) pzomptly comfozte their flocke, with the liuely wozde of God, whiche is the onely ſtaye of mannes conſcience.

Alſo

ALSO, [illegible] which here [illegible] Maiesties [illegible] [illegible] and also, that the [illegible] that which is [illegible] they shall not [illegible] the Church or Churche yarde, [illegible] but tarrye [illegible] stes with [illegible] middes [illegible] and distinctly [illegible] in English, [illegible] and none other [illegible] or vsed, [illegible] dyng nothyng [illegible] ce, shall hereafter [illegible] of Collegiate [illegible] in suche places, [illegible] bitiacion shall [illegible] the Quyre, [illegible] and when they [illegible] pastiphoners [illegible] iuste and [illegible] Churches and [illegible] Belles, shall [illegible] except one [illegible] tong or knowled [illegible]

ALSO, lyke as the people be commonly oc-

cupied on the worke day, with bodily labor, for their bodily sustenaunce: so was the holy daye at the fyrste beginnynge Godly instituted and ordeyned, that the people should that day, geue themselfes wholy to God. And whereas in our tyme, God is more offended then pleased, more dishonored, then honored, vpon the holy daye, because of idlenes, pryde, dronckennesse, quecellynge and brauilyng, whiche are moste vsed, in suche dayes, people neuertheleſſe perswadyng themselfes, sufficiently to honor God on that daye, yf they heare masse & sermon, though they vnderstande nothyng, to their edifiynges: therfore all the kynges faithfull and lovynge subiectes, shall from henceforth celebrate, and kepe their holy daye, accordynge to Gods holy will & pleasure, that is: in hearing the worde of God redde and taughte: in private and publique prayers: in knowledgyng their offences to God, and amendement of the same: in reconcilynge their selfes charitably to their neighbors, where displeasure hath beene in oftentymes receiuynge the communion, of the very bodye and blonde of Christe: in vsinge of the poore & sicke: in vsyng all sobernes, and godly conuersacion: yet notwithstandynge, all Personnes, Vicars, and Curates, shall teache and declare vnto their parishioners, that they may with a saufe and quiete conscience, in the tyme of Haruelte, labor vpon the holy and festuall dayes, and saue that thyng, whiche God hathe

sente.

sent. And if for any scrupulositie, or grudge of
conscience, men should superstitiously abstaine
from worke vpon those dayes, that then they
should greuously offende and displease God.

ALSO, forasmuche as variaunce and con- 25
tencion, is a thynge whiche moste displeaseth
God, and is moste contrary to the blessed com-
munion of the body and blonde of oure sauiour
Christe: Curates shall in no wyse admit to the
receyuinge therof, any of their cure and flocke,
who hath maliciously and openly contended
with his neighbour, onelesse the same do first cha-
ritably and openly, reconcile himselfe agayne,
remittinge all rancor and malyce, whatsoeuer
controuersie hath been betweene theim: and ne-
uertheles, their iuste titles and rightes, they
may charitably prosecute before such, as haue
authoritie to heare the same.

ALSO, that euery Deane, Archedeacon, 26
Master of Collegiate Churche, Master of hos-
pitall, and Prebendary, beynge [illegible] shall
preache by himselfe personally, twyse euery yere
at the leaste, either in the place, where he is en- 8
tituled, or in some Churche, where he hath iu-
risdiction, or els which is to the same place ap-
propriate, or vnited.

ALSO, that they shall instructe and teache 27
in their cures, that no man ought obstinately
and maliciously, breake and violate, the laud-
dable Ceremonies of the Church by the lawe
commaunded, to be obserued, and as pertay-

abrogated. And on the other syde, that whosoeuer doth superstitiously abuse them, doeth the same to the great perill and daunger of hys soule health: as in calling holy water vpon hys bedde, vpon Images, and other deede thynges, or bearyng about hym holy breade, or saynct Jhons Gospell, or makynge Crosses of woodde vpon Palme Sondaye, in tyme of readynge of the Passion, or kepinge of priuate holy dayes: as Bakers, Brewers, Smythes, Shoomakers, and such other do, or ringynge of the holy Belles, or blessyng with the holy candell, to thintent, thereby to be discharged of the burde of synne, or to dryue away deuilles, or to put away dreames and Phantasies, or in puttynge truste and confidence of health and saluacion, in these same Ceremonies: when they be onely ordeyned, instituted and made, to put vs in remembraūce of the benefites, which we haue receyued by Christe. And if he vse them for any other purpose, he greeuously offendeth GOD.

28 ALSO, that they shall take awaye, vtterly extincte, and destroye, all Shrines, couerynge of Shrines, all tables, candelsticke, trundelles or rolles of waxe, pictures, payntynges, and all other monumentes of fayned miracles, pilgrenages, Idolatry, and superstition: so that there remayne no memory of the same, in walles, glasse windowes, or els where, within their churches or houses. And they shall exhorte all their

parishioners

parishioners, to doo the like within their seuerall houses. And that the Churche Wardeynes, at the common charge of the parishioners in euery Churche, shall prouide accomplysh and honest pulpite, to be set in conuenient place within the same, for the preachynge of Gods woorde.

ALSO, they shall prouide, and haue within thre monethes after this visitacion, a sufficient Cheste, with a hole in the vpper parte therof, to bee prouided, at the coste and charge of the parishe, hauynge three keyes, whereof, one shall remayne in the custodye of the Person, Vicar, or Curate, and the other two, in the custodye of the Churche Wardeynes, or any other two honeste men, to be appointed by the parishe, from yere to yere, into the Churche, euen vpon Sondayes and holydayes, next after the high masse, or seruice, to the intente, the parishioners, shoulde putte into it, their Oblacions and almose, for their poore neighbours. And the Person, Vicar, and Curate, shall diligently, from tyme to tyme, and specially, when men make their Testamentes, call vpon, exhorte, and moue their neighboures, to conforte and geue, (as they maye well spare) to the sayde Cheste, declaring vnto them, whereas heretofore they haue been diligente, to bestowe muche substaunce otherwyse then GOD commaunded, vpon Pardons, Pylgrymages, Trentalles, Beelynge of Images, offerynge of Candelles,

29

geuyng to Frieres, & vpon other like blynd deuocious, they oughte at this tyme, to be muche more ready to healpe the poze and nedy, knowyng that to releue the pooze, is a true wozshipping of God, required earnestly, vpon payn of euerlastyng dampnacion: and that also, whatsoeuer is geuen foz their comfozte, is geuen to Christ hym selfe, and so is accepted of hym, that he will mercyfully, rewarde the same with euerlastinge lyfe. The which almosse and deuocion of the people, the kepers of the keyes, shall at tymes conuenient take oute of the Cheste, and distribute the same, in the presence of the whole parishe, oz sire of them, to be truely and faithefully deliuered, to their moste nedy neighbozs: and if they be prouyded foz, then to the reparacion of high wayes, nexte adioynyng. And also the money whiche riseth of fraternities, guildes, and other stockes of the Church (except by the kynges Maiesties authozitie, it be otherwyse appoynted) shalbe put into the sayd cheste, and conuerted to the sayd vse, and also the rentes of landes, the profite of cattail, and money geuē oz bequeathed, to the findyng of tozches, lightes, tapers, and lampes, shalbe conuerted to the sayde vse, sauynge that it shalbe lawfull foz them, to bestowe parte of the sayd profytes, vpon the reparacion of the Churche, if greate neede requyre, and whereas the Parysshe is very pooze, and not able otherwyse to repaire the same.

And

AND forasmuche as Prieſtes be publique 30
miniſters of the Churche, and vpon the holy
dayes, ought to applye them ſelfes, to the com-
mon adminiſtracion of the whole parſhe, they
ſhall not be bounde to go to women lyinge in
chyld bedde, except in tyme of daungerous ſic-
kenes, and not to fetche any corſe, before it bee
brought to the Churche yarde: & if the woman
be ſicke, or the corſe brought to the Church, the
Prieſt ſhall do hys duetie accordingly, in viſi-
tyng the woman, & burieng the dead perſon.

ALSO, to auoide the deteſtable ſyn of Sy- 31
mony, becauſe byeng and ſelleng of benefices,
is execrable before God: Therfore, al ſuch per-
ſones as bye any benefyces, or come to them by
fraude or deceipte, ſhalbe depriued of ſuche be-
nefices, and be made vnhable at any time after
to receiue any other ſpirituall promocion. And
ſuch as do ſel them, or by any colour do beſto
theim, for their awne gayne and profyte, ſhall
loſe their right and title of patronage, and pre-
ſentement for that tyme, and the gyfte thereof
for that vacation, ſhall apperteyn to the Kyn-
ges Maieſtie.

ALSO, becauſe through lacke of preachers 32
in many places of the Kynges realmes and do-
minions, the people continue in ignorauncе
and blyndenes: all Perſones, Vicars, and
Curates, ſhall reade in their Churches, euery
Sondaye, one of the homelies, whiche are
and ſhalbe ſette out the, for the ſame purpoſe, by

the

the kynges auctho̅ritie, in suche so̅rte, as they shalbe appoynted to doo, in the p̅face of the same.

33 ALSO, whereas many indiscrete persones, doo at this daye, vncharitably contempne and abuse p̅riestes and ministers of the church, because some of them, (hauyng small learnynge) haue of long tyme fauoured phātasies, rather then Gods truthe: yet for asmuche, as their office and function is appoynted of God: The kynges Maiestie willeth and chargeth al his louynge subiectes, that from hensefurthe they shall vse them charitably and reuerently, for their offyce and ministracion sake, and especially, all suche as labo̅r in the settyng furthe of Gods holy woorde.

34 ALSO, that all maner of persones, whiche vnderstande not the Latyn tonge, shall praye vpon none other p̅yuate, but vpon that, whiche was lately setfurth in English, by auctho̅ritie of kynge Henry the VIII. of moste famous memorye. And that no teacher of youth, shall teache any other, then the sayde p̅yuate. And all those, whiche haue knowledge of the Latin to̅ugue, shall praye vpon none other Latin p̅yuate, but vpon that, whiche is likewyse setfurthe by the sayde auctho̅ritie. And that all graces to be sayde at dyner and supper, shalbe alwayes sayde in the Englishe tonguge. And that none other Grammer, shalbe taughte in any Schole o̅r other place, within the kynges

realmes

reames and Dominions, but onely that which is setfurthe by thesaied auctho[r]itie:

ITEM, that all Chauntery p[r]iestes, shall exercise them selfes, in teaching youth to reade and w[r]ite, and b[r]inging them vp in good maners, and other vertuous exercises. 35

ITEM, when any sermon o[r] Homelie shalbe had, the p[r]ime and houres shalbe omitted. 36

The fourme of biddyng the common P[r]ayers.

NOW shall p[r]aye fo[r] the whole congregacion of Chr[i]stes Churche, and specially, fo[r] thys Churche of Englande and Irelande: wherein, first, I commende to your deuoute p[r]aiers, the Kynges moste excellent Maiestie, supp[r]eme hed immediatly vnder God, of the spiritualtie and tempo[r]altie of thesame churche: and fo[r] quene Katharine Dowagier, & also fo[r] my lady Mary and my lady Elizabeth, the Kynges daughters.

SECONDLY, you shall p[r]ay fo[r] my Lo[r]de p[r]otecto[r]s grace, with all the reste of the Kynges Maiesties counsaill: Fo[r] all the Lo[r]des of this realme, and fo[r] the Cleargie, and the commons of thesame: beseechyng almighty God, to geue euery of theim, in hys degree, grace to vse

theim ſelfes in ſuche wiſe, as maie bee to Gods glo⁊y, the kynges hono⁊, and the weale of this Realme.

THIRDELY, you ſhall p⁊aye, fo⁊ all them that be departed out of this wo⁊ld, in the fayth of Chriſte, that thei with vs, and we with them at the daye of iudgement, maie reſt bothe body and ſoule, with Ab⁊aham, Iſaac, and Jacob in the kyngdome of heauen.

ALL whiche and ſinguler Iniunccions, the kynges Maieſtie, miniſtereth vnto hys Cleargie, and their ſucceſſo⁊s, and to all other hys louyng ſubiectes: ſtraightly chargyng and commaundyng them to obſerue and kepe the ſame, vpon payn of depriuacion, ſequeſtracio of fruites of benefices ſuſpenſion, excomunicacion, & ſuch other coherccion, as to o⁊dinaries, o⁊ other hauyng Eccleſiaſticall iuriſdiction, whom hys Maieſtie hath appointed fo⁊ the due execucio of the ſame ſhalbe ſeen conuenient: charging & commaundyng theim, to ſee theſe Iniunccions, obſerued and kept of all perſones, beyng vnder their iuriſdiccion, as they will aunſwere to his Maieſtie fo⁊ the contrary. And his Maieſties pleaſure is, that euery Iuſtice of peace (beeyng required) ſhall aſſiſte the Ordinaries, and euery of theim, fo⁊ the dewe execucion of the ſaid Iniunccions.

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ANNO. 1547.

Cum priuilegio ad imprimendum solum.

INSITVM VERBVM
SVSCIPITE
IACO. I.

Articles to bee inquired of [illegible] Majesties

Firſt, whether that the [illegible] Biſhop, Archedeacons, and other, having Iuriſdiction Eccleſiaſticall within [illegible] onely to bee ſene by them [illegible] Chancellor, [illegible] Commiſſaries, Officiall, Deane, Archedeacons, Prebendaries, Parſons, Vicars, Curates, and all other Miniſters, and Eccleſiaſticall perſons [illegible] for a time.

Item, whether that any of them, for one manner of cauſe, haue taken money of the people, and the ſame [illegible] ſuffering the offices and ſeruice to be ſung and ſayd in the Churches and Chappells.

Item, whether that they do take exceſſiue ſummes of money for conſecrating againe, either of the Churche yeardes, or of any other ornamentes for the vſe of Altares, or of Belles, where is no neede of conſecracion, but is ſuperſtitious and lucratiue.

Item, whether that they or any of them, take any greate exaccions, for inductions, inductions, aſſignacions of penſions, or for any other matter Eccleſiaſticall.

Item, whether thei do lightly call any persones before them, ex officio, and put them to their purgacion, without vrgent suspicion or infamie proued.

Item, whether the bishop haue not preached without dissimulacion, against the vsurped power of the bishop of Rome, and setforth the kynges Maiesties iurisdiccion to bee the onely supreme power in al his realmes and dominions.

Whether the bishoppe haue personally preached in any of your churches, or any wher within this diocesse, and how often in the yere.

Item, whether he and his officers haue diligently executed for their parte, our late kynges iniunciõs and his letters missiues, for a due order in the religion of Christ, and caused the saied Iniunccions and letters, to be diligently put in execucion through his diocesse.

Item, whether he hath learned and discrete officers vnder hym, that do without any respect of persones, punishe suche crimes, as appertey-neth to Ecclesiasticall iurisdiccion.

Item, whether he or any of his officers, doo take any money or other gifte, to hide and cloke adultery, or any other notorious vice, ỹ oughte by them to be punished.

Item, if any commutacion of penaunce haue been made to a pecuniarie summe, to what purpose thesame hath been cõuerted, and what good dedes hath been doen with thesame, and specifie thesame deedes.

Item,

Item, whether the bishop hath suche chaplai-
nes about hym, as been able to preach the word
of God, and doo thesame purely and syncerely,
and how ofte in the yere, how many thei bee, and
what be their names.

Item, whether Persones, Vicars,
and Curates, and every of theim,
haue iustely and truely without
dissimulacion, preached againste
the vsurped power, and pretensed
auctoritie and iurisdiccion of the Bishoppe of
Rome.

Item, whether thei haue preached and decla-
red, that the Kynges Maiesties power, auctho-
ritie, and preeminence, is within this realme and
the dominiõs of thesame, the moste supreme and
highest vnder God.

Item, whether any persone hath by writyng,
Cyphryng, Printyng, Preachyng, or teachyng,
deede, or acte, obstinatly holden and stand with,
to extoll, set furthe, maintein or defende, the auc-
thoritie, iurisdiccion or power of the Bishop of
Rome, or of his See, heretofore clayned and v-
surped: or by any pretense, obstinatly or malici-
ously, inuẽted any thyng for the extollyng of the
same, or any parte thereof.

Item, whether thei haue declared to their pa-
rishioners the Articles concernyng the abrogac-
tiõ of certain superfluous holy daies, and doen
their indeuor, to perswade their saied parishio-

uers to kepe and obserue thesame articles inuiolably, and whether any of those abrogated dayes, hath sithens thesaied abrogacion, been kept as holy daies, contrary to thesaied articles, and by whose occasion thei wer so kept.

Whether there do remain not taken doune in your Churches, chapelles, or els where, any misused Images, with pilgrimages, clothes, stones shoes, offerynges, kissynges, candelsticks, trindilles of waxe, and suche other like, and whether there doo remain not delaied and destroyed, any shrines, coueryng of shrines, or any other monument of Idolatrie, superstition, and hypocrisy.

Whether thei haue not diligentely taught vpon the Sondaies and holy daies, their Parishioners, and specially the youthe, their Pater noster, the Articles of our faithe, and the Tenne commaundementes in Englishe, and whether thei haue expounded and declared the vnderstãdyng of thesame.

Whether thei haue diligentely, duely and reuerentely, ministered the Sacramentes in their Cures.

Whether suche beneficed men, as be lawfully absent from their benefices, doo leaue their cure to a rude and vnlearned persone, and not to an honest, well learned and expert curate.

Whether thei haue prouided & laied in some conuenient place of the churche where thei haue cure, a Bible of the largest volume in Englishe.

Whether persones, vicars, curates, chauntrie

priestes,

prieſtes, & other ſtipendaries, be common haun-
ters and reſorters to Tauernes and alehouſes
geuyng theſelfes to exceſſiue drinkyng, rioting,
and playing at vnlawful games, and apply not
themſelfes chefly to the ſtudy of ſcripture, tea-
chyng of youth, or ſome other honeſt and Godly
exerciſe.

Whether thei bee reſident vpon their benefi-
ces, and kepe hoſpitalitie or no: and if thei bee
abſent or kepe no hoſpitalitie, whether thei doo
make due diſtribution emonges the poore pari-
ſhioners or no.

Whether thei hauyng yerely to diſpende in
ſpirituall promocions an hundred pound, do not
find competently one ſcholar in any vniuerſitie,
or at ſome Grammer ſcole, and for aſmany hun-
dred pounds as euery of theim maie diſpende,
ſo many ſcolars likewiſe be found by theim, and
what be their names that thei ſo fynde.

Whether thei kepe their Chauncelles, Rectō-
ries, Vicarages, and all other houſes appertey-
nyng to them, in due reparacions.

Whether thei haue euery lent, required their
Pariſhioners in their Confeſſion, to recite their
Pater noſter, the Artícles of our faithe, and the
Tenne commaundementes in Engliſhe.

Whether thei haue cōſulted or moued their
pariſhioners, rather to praie in a tong not kno-
wen, then in Engliſh, or to put their truſt in any
preſcribed numbre of praiers, as in ſaiyng ouer
a numbre of beades or other like.

Whether thei haue preached, or caused to bee preached purely and syncerely the worde of God and the faithe of Christe in euery of their cures, euery quarter of the yere once at the least: exhortyng their Parishioners to the woorkes commaunded by scripture, and not to woorkes deuised by mannes phantasies.

Whether in their Sermons, thei haue exhorted the fathers and mothers, Maisters, and gouernours of youthe, to bryng theim vp in some vertеous study or occupacion.

Whether thei haue exhorted the people to obedience to the kinges maiestie and his officers and to charitie and loue, one to another.

Whether thei haue moued the people to read and heare the scripture in Englishe, & haue not discouraged theim from readyng and hearyng of thesame, suche as be not prohibited so to do.

Whether thei haue declared to their parishioners, that thei ought to knowe and vnderstãde the Pater noster, the Articles of our faithe, and Tenne commaundementes in Englishe, before thei should receiue the blessed sacrament of the aulter.

Whether thei haue taughte the people ỹ true vse of Images, whiche is onely to put theim in remembraunce of the Godly and vertеous lifes of theim that thei do represent: and haue taught that if thesaied people vse the Images for any other purpose, thei cõmit Idolatrie, to the great daunger of their soules.

Whether

Whether thei haue declared, and to their wit tes and powet haue perſwaded the people, that the maner and kynde of faſtyng in Lent and o ther dates in the yere, is but a mere poſitiue law and that therfore all perſones beyng tuft cauſe of ſickenes, or neceſſitie, or beyng licenced by the kynges Maieſtie, maie temperatly eate all kyn des of meate, without grudge or ſcruple of con ſcience.

Wether your Perſones, Vicars, and curates haue ſhewed and declared vnto you, the true vſe of ceremonies, that is to ſaie, that thei be no workers, nor workes of iuſtifieth, but onely out warde ſignes and tokens to putte vs in remem brauce of thynges, of higher perfection.

Whether thei haue admitted any manne to preache in their cures, not beyng lawfully licen ced thereunto, or haue refuſed or repelled ſuche to preache, as haue been ſo licenced.

Whether thei, which haue ſpoken and decla red any thyng, for the ſettyng furth of pilgrima ges, fained Reliques, Images, or any ſuche ſu perſticion, haue not openly recanted the ſame.

Whether thei haue one boke or regiſter ſafe ly kept, wherin thei write the date of euery wed dyng, chriſtenyng, and buriyng.

Whether the kinges Iniunccions wer quar terly redde or not.

Whether thei haue declared to their pariſhi oners, that ſainct Markes day, and the euens of the abrogated holy daies, ſhould not be faſted.

Whether,

Whether the knollyng at the Aues bee vsed.

Whether thei haue the processiō boke in Englishe, and in their Processions vse none other Letany, but that, whyche is set furthe in the same boke. And whether thei omitte the same Englishe Letany at any tyme in their Processions: And whether thei haue had the same Letany as ofte as thei were commaunded.

Whether thei haue putte out of their churche bokes, this worde Papa, and the name and seruice of Thomas Becket, and praiers hauyng Rubricies, conteinyng Pardons or Indulgences, & al other superstitious Legendes and prayers.

Whether thei bid the Beades accordyng to the order prescribed by our late souereigne lorde kyng Henry the.viii.

Whether thei or any of theim, haue been admitted to their benefices by Simony, or by any other vnlawfull meanes.

Whether in their masses thei vse not the collectes made for the kyng, and make not spectall mencion of his Maiesties name in the same.

Whether thei or any of them, doo kepe mo benefices, and other ecclesiastical promocions, then thei ought to doo, not hauyng sufficient licences and dispensacions therunto, & how many thei kepe, and their names.

Whether

Whether you know any person that is a letter of the worde of God, to be read in English: so that it be meekely, humbly, and reuerētely doen, and without disturbaunce of the people, and by thē that haue aucthoritie thetto.

Whether you knowe any persone spirituall or temporall, whiche doth let the worde of God, to be preached, or that the kynges Iniunccions should not be duely executed.

Whether any persone hath obstinately and maliciously, without a iust and reasonable cause broken the laudable ceremonies of the churche, commaunded to bee obserued, or superstitiously abused thesame: as in castyng of holy water vpō their beddes and other places, & bearyng about theim holy bread, or makyng crosses of woodde vpon Palme Sundaie, or blessyng with the holy candel: thinkyng thereby to put away sinnes, driue awaie deuilles, dreames, and phantasies, or puttyng truste or confidence of saluacion in thesame ceremonies, whereas thei bee ordeined onely to put vs in remembraunce of the benefites, whiche we haue receiued by Christe.

Whether any person spirituall or temporall, kepe the church holy daie, & the dedicacion day, at any other tyme, then is appoynted by the ordinaunce made in that behalfe by the kynges Maiestie.

Whether Matens, Masse, and Euensong, be kept in due houres in the churche.

Whether any bee braulers, slaunderers, chiders, scolders, and sowers of discorde, betwene one persone and another.

Whether any be cõmon swearers, or blaspheמers of the name of God.

Whether any vse, lewde, vnchast, vnhoneste, and filthy communicacion, songes or ballettes.

Whether any do vse to cõmõ, iangle or talke in the churche, at the tyme of the diuine seruice, preachyng, redyng, or declaryng ỹ word of god.

Whether any do obstinatly kepe and defend any erronious opinion, contrary to the worde of God, and faithe of Christe.

Whether any commit adultery, fornicacion, or incest, or bee common baudes, and receiuors of suche naughtie persones.

Whether you knowe any that vse Charmes, sorcery, enchauntmentes, witchcraft, sothsaiyng or any other like craft inuented by the deuill.

Whether you knowe any to be maried within the degrees prohibited by the lawe of God, or that bee seperated and diuorced without a iuste cause, approued by the lawe of God, and whether any suche haue maried again.

Whether the churche, pulpitte, and other necessarye thynges apperteinyng to thesame, bee sufficiently repaired.

Whether you knowe any to haue made priuie contractes of Matrimony, not callyng twoo or more therunto.

Whether any haue maried solempnely without

out bannes aſkyng.

Whether you knowe any that haue taken vpon them, the execucion of any mannes teſtament or be admitted to the adminiſtracio of the goodes of the dead, whiche do not duely diſtribute theſame goodes, accordyng to the truſt committed vnto theim, and ſpecially ſuche goodes, as were geuen and bequethed, or appoynted to bee diſtributed emong the poore people, repairyng of high waies, findyng of poore ſcholars, or mariage of poore maides.

To what vſes and intentes, all ſuche gyftes and bequeſtes, of cattail, money, and other thynges, as in tymes paſt wer made, for the findyng of tapers, candelles, or lampes in the Churche, be now employed, and whether thei bee embecilled and withholden, and by whom.

Whether there be any perſons, commonly infamed of adultery, fornicacton, cõmon ſwearing blaſphemyng the name of God, dronkennelle, ſimony, or other notorious crime, whõ the biſhop, archedeacon, or other his ordinary, for fauor or feare, haue not corrected accordyngly, although thei haue been ſundery tymes preſented, & detected in viſitacion, or otherwiſe lawfully accuſed.

Whether there be any other primars, vſed by them, that do not vnderſtand latin, then the Engliſhe primar, ſet furth by the kynges Maieſtie: and whether thei that vnderſtande latin, do vſe any other, then the latin primar ſet furth by like aucthoritie.